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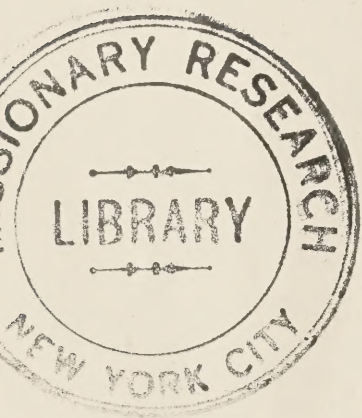


EXCEPT THE LORD
BUILD THE HOUSE

EXCEPT THE LORD
BUILD THE HOUSE

RECONSTRUCTION & ADVANCE FUND
OF THE ^{Protestant} EPISCOPAL CHURCH

281 FOURTH AVENUE • NEW YORK 10, NEW YORK



JAN 7 1948



R. F. Wilner
to Amer. Red Cross
Hq. 6th Army Civil Affairs
A.P.O. 4042
90 P. M., San Francisco

AMERICAN RED CROSS

J. T. ADDISON
NEW YORK

281 4th Ave.

Feb Mar, 4/1945.

The Rev. James J. Addison, D.D.,
281 Fourth Ave.,
New York 10, N. Y.

Dear Dr. Addison:
Yesterday I was able - with some of the
mission clergy and laymen - to visit our property
on the south side of the Pasig River. What a
scene of desolation! blanches, university buildings,
apartment houses, student dormitories, Red Cross
building - nothing left but the walls. All our
property has been wrecked. The shell of the
cathedral stands but the roof has gone, only the
twisted iron work of the dome remains. Dead J.
of the high altar, reredos or organ. Dead J.
soldiers lie here and there, hand grenades and
other types of ammunition lie scattered about.
There may be found documents and records of im-
portance under some of the wreckage, but it is
not considered safe to do any digging until
the burial squad and the demolition section
has cleaned up. Mr. Bergamini found the Register
of the cathedral parish on a visit he made two
days ago - which seems to be complete. The blind
house, including the Treasurer's vault, is wide
open. Bishop's office is badly shot up, the Columba
chapel has nothing left but a few of the stone or
concrete pillars of the front section. Rectory is
burned. 1006 1st Ave (Cathedral Dormitory) is
burned. 1006 1st Ave at 1376 Heal. Home burned.
When we were there yesterday
squad were still at work
at 100 yards away from us

Senior chaplain
FORM 539A

R. F. Wilner -

. . . nothing left but the walls

EXCERPT

Yesterday I was able with some of the mission clergy and laymen to visit our property on the south side of the Pasig River. What a scene of desolation! Churches, university buildings, apartment houses, student dormitories, Red Cross building—nothing left but the walls. ALL our property has been wrecked. The shell of the Cathedral stands but the roof has gone, only the twisted iron work of the dome remains—no trace of the high altar, reredos or organ. Dead J. soldiers lie here and there, hand grenades and other types of ammunition lie scattered about. There MAY be found documents and records of importance under some of the wreckage, but it is not considered safe to do any digging until the burial squad and the demolition section has cleaned up. Mr. Bergamini found the Register of the Cathedral Parish on a visit he made two days ago—which SEEMS to be complete. The Church House, including the Treasurer's vault, is wide open. Bishopstead is badly shot up, the Columbia Club has nothing but a few of the stone or concrete pillars of the front section. Rector's house is burned, 606 Taft Ave. (Cathedral Dormitory) is also wrecked. House at 1376 Gral. Luna burned. You may see newsreel photographs of this section of the city. When we were there yesterday our cleanup squads were still at work, firing went on not 100 yards away from us and although we had proper passes from the Provost Marshal of Ermita District the local U. S. Military Police considered our visit unsafe and ordered us out of the District. The destruction caused in Manila is hard to imagine.

+ Robert F. Wilson

SUFFRAGAN BISHOP, PHILIPPINE ISLANDS

March 4, 1945

(Received March 21, 1945)



EXCEPT THE LORD BUILD THE HOUSE

I

People the world over are greatly concerned about the world's future. And well they may be. Another war as disastrous and widespread as the one we are now engaged in would almost certainly be the end of civilization.

There are two questions in all thoughtful minds:

"What can and must be done to restore and rehabilitate the world after this war?"

"What can and must be done to prevent another such disaster?"

The answers to these questions do not come readily.

The world's most enlightened statesmen, industrialists, writers and thinkers are studying deeply the causes which underlie the war as well as the means to effect a future in which the nations of the world can live, work and thrive in peace and amity.

Perhaps a brief glance at the well-remembered past might afford some enlightenment:

A generation ago there lived in the United States a canny little Scotch-American ironmaster who, in his later years, became passionately devoted to the cause of international peace.



Manila lies in ruins. In the section south of the Pasig River, among the palms and acacia trees of the city's most beautiful street near the harbor, stood much of the Church's property, including the Cathedral and Bishopst.

St. Luke's Church, the only Episcopal house of worship now standing in Manila or perhaps anywhere in the Islands, has sheltered many made homeless by the war.

Fire came within a block of St. Luke's Hospital, but it never stopped work. The Japanese ran it during their occupation of Manila until the Americans returned.

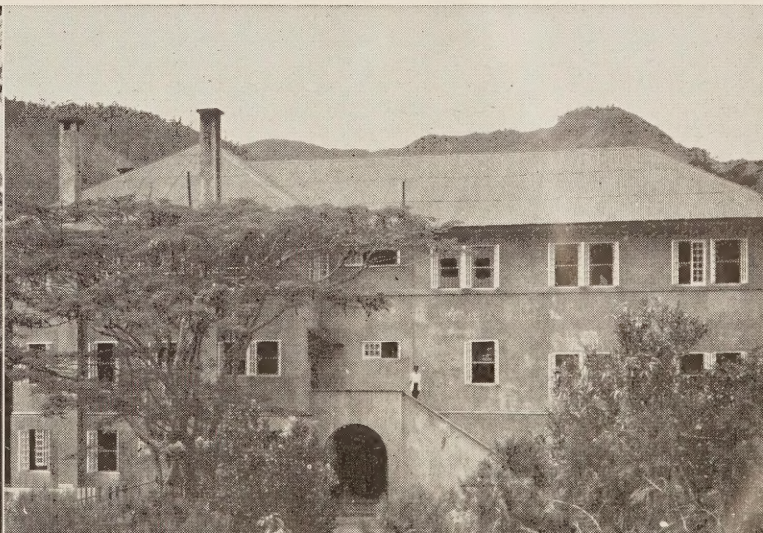
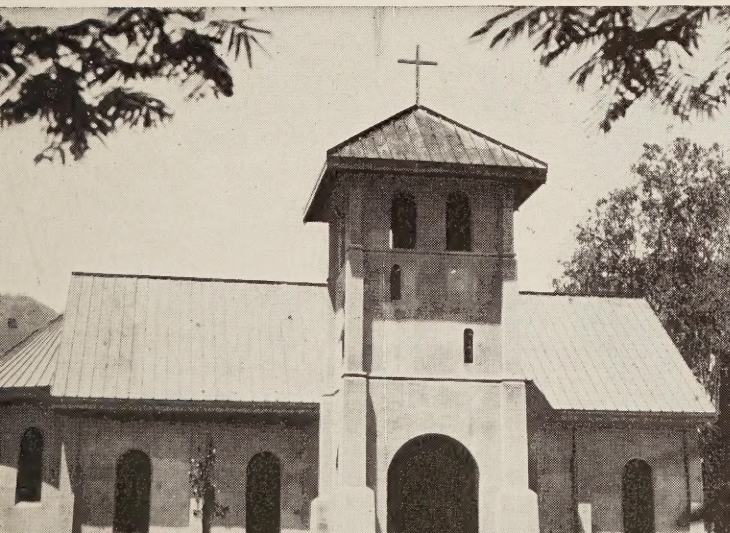




"A pile of concrete rubble. Twisted steel craters. One slender steel girder supported by remnants of a concrete wall on which is a wrought iron cross. That is what remains of the stately Cathedral of St. Mary and St. John, Manila."

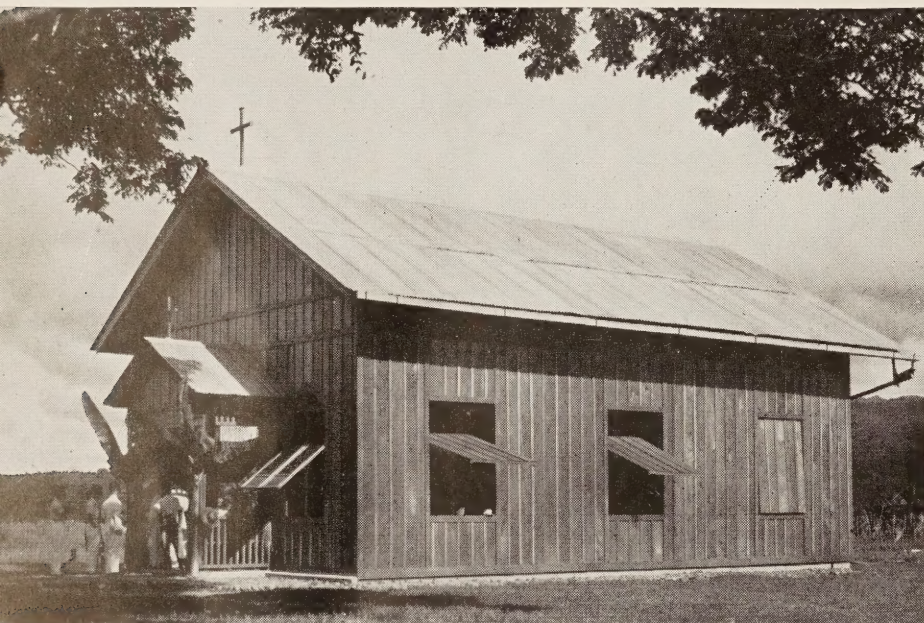
Bontoc, pioneer mission of the Episcopal Church in the Mountain Province of northern Luzon, was regional headquarters for the Japanese. Even before the mission-

aries were interned, the enemy began ripping out the woodwork of All Saints' School (*right*) and otherwise defiling All Saints' Church, "a model of simplicity."





Baguio, summer capital of the Philippines, in Mountain Province was bombed for weeks. "To expect to see the Church of the Resurrection or Easter School again would be to entertain vain hopes," says a letter from Manila. Mountain towns have been aggressive centers of guerrilla resistance.



Its flat ground near the sea was too tempting, so the Japanese leveled Holy Trinity Church, Zamboanga, to make way for an airfield. "I could find no trace of the church," recently wrote an American chaplain, "but in the ruins near the school I found a copy of the Prayer Book."



Brent Hospital, Zamboanga, was leveled. The next year an American chaplain wrote "Finally, I discovered what used to be the hospital—but nothing remains. In the ruins I saw a child's chair. Its emptiness among the rubble seemed an invitation to begin all over again when this war is done."

As an instrument with which to implement and secure international harmony, he endowed a marble palace at the Hague to which the nations might go with their disputes.

It was surely no reflection on the validity of the idea, or on the goodness of Andrew Carnegie's intention, when the most devastating and widespread war the world had ever seen—up to that time—broke out a few years after the dedication of the Temple of Peace.

Nor is it any reflection on treaties or leagues or conferences or pacts that the first World War was followed by another still more terrible despite the Versailles Treaty, the League of Nations, the Limitations of Arms Conference, the Kellogg-Briand pact and all the other well-meant but futile efforts calculated to make another war impossible.

It has become increasingly plain, in view of these circumstances, that solemnly dedicating peace temples, signing treaties and making pacts are not, by themselves, assurances of world peace or world security.

Nor are certain modern inventions creating that world fellowship which was to be so greatly facilitated by the airplane and the radio, to name two of the most outstanding developments in travel and communication in our time.

From Kittyhawk in North Carolina to Pearl Harbor in Hawaii spans the history of air flight, a mere matter of thirty-seven years in time—yet time enough to blast the hopes of men for a better understanding and greater unity through greater speed and ease of travel.

We know what radio, in the hands of a Goebbels or a Mussolini can do to poison the minds of men, and instill hate in the soul of a nation, as well as bring great thoughts and great music into the home.

Doubtless these treaties, and conferences, and pacts are necessary steps toward securing and maintaining peace; these inventions essential to the comfort, the convenience and the well-being of modern man.

But in their evident failure to lift the spirit of man lies a challenge and an opportunity for the Church; a challenge to the faith that is in us, and an opportunity to employ that faith in helping men of good will everywhere erect a permanent structure for peace.

If we really believe, “except the Lord build the house, they labor in vain that build it,” we will more liberally and more generally employ the tool our Lord put into our hands. That tool is the Church. And its cutting edge is the Church’s missionary activities.

II

In view of what has happened to the world in our time, you might question whether the Church’s missionary activities have been effective, in any appreciable degree, toward shaping the kind of world we want to live in. But then, we must ask ourselves: What kind of world would it have been without them?

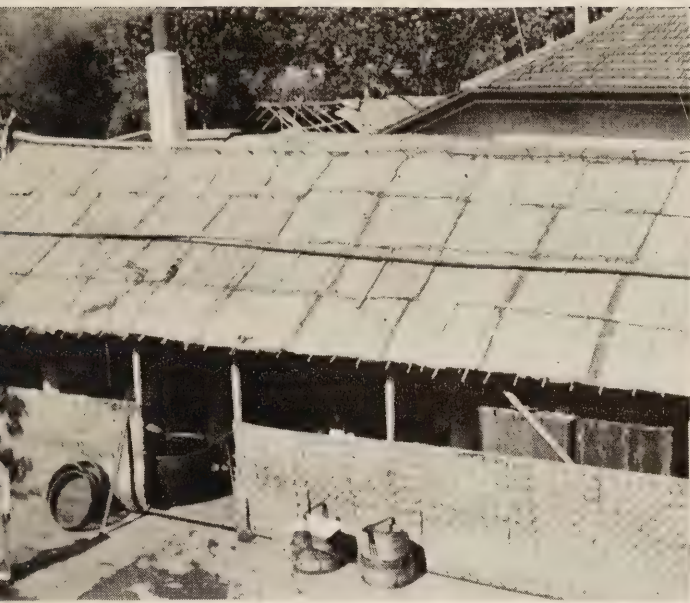
Bad as conditions were when war came to China, the Philippines and the Southwest Pacific—how much worse might they have been had this missionary work not been done?

Eighty years ago white men setting foot on the islands of the Southwest Pacific would have met savage and hostile native people. Many white men were killed.

Today, from those same islands, comes story after story such as this:

When a plane crashed into the sea one midnight, native boys who had heard the explosion rushed out, ran two canoes into the sea, and pushed off through the waves.

They found two injured men in the water, pulled them into the canoes and made for the shore. One of the men asked, “Are you going to kill us?” “No!” said the native boy. “We are taking you to the mission. My father is a priest. We will look after you.” The two Americans were bandaged, fed and wrapped in blankets, while two native men



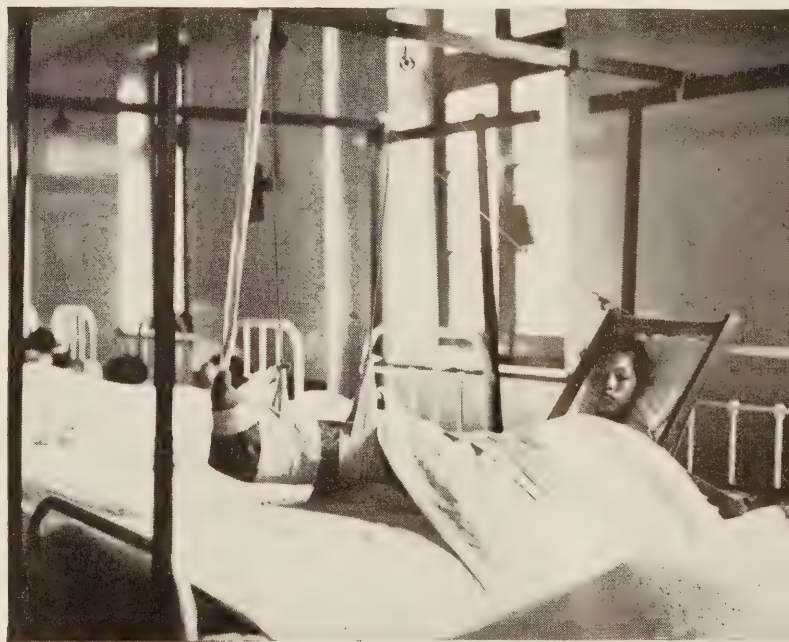
Hospital kitchen was set up in a mat-shed. There the cooks prepared meals for 300 people, patients and staff.

In rented quarters, St. Luke's carries on as it has through eight long years of war. Estimate to rebuild: \$750,000.



St. Luke's Hospital, Shanghai, moved three times, rather than close while the city was under attack

When the old operating room was destroyed by bombing, doctors and nurses did heroic work moving patients.



set off across the mountains to return later with a doctor, followed by a plane that took the wounded men to their base.

How much worse off will the world be in the years to come if the Church's missionary activities are not continued, and expanded, to help all men everywhere acquire through grace that common feeling for all men so essential to peaceful relations among races and nations?

We might bring the question nearer home, and ask what our own nation might have been had God been left out of the building of it. The United States and its people are the hope of the world today. But, would we have been the hope of the world had our forebears left the Church behind them? We must remember that once upon a time, the wilderness that was North America was a mission point to those who came from the Old World to settle in the New. Throughout the land, even today, there are still churches that were erected by the missionaries who came to America in the seventeenth and eighteenth centuries. They should be a constant reminder that as this nation was then, so now are many nations and peoples all over the globe today. As we expanded and benefited spiritually and materially, so they too can expand and benefit by the Gospel the Church brings them, and become strong, self-reliant and self-supporting in Christ.

Wendell Willkie wrote in *One World*, "There exists in the world today a gigantic reservoir of good will toward us, the American people. Many things have created this enormous reservoir. At the top of the list go the hospitals, schools, and colleges which Americans—missionaries, teachers, and doctors—have founded in the far corners of the world."

Would it have been possible to have set up and maintained a democratic form of government such as ours without faith in God? People are generally agreed, today, that it would not have been possible. We have seen and suffered too much from the havoc that has been wrought around the world by godless, totalitarian governments. The first

thing a Dictator or a Fuehrer seeks to abolish is the Church, so incompatible to the totalitarian idea is the Christian religion.

Our picture is one of Washington on his knees in the snow at Valley Forge. We have the immortal words of Lincoln, "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right—." We have a picture of dying McKinley asking with his last breath that he may hear again one of the great hymns of the Christian Church.

III

It may be true, as many believe, that our generation has become callous toward religion, and morally soft. It is true that our nation is far from having achieved the ideal state in which preventable disease and poverty have been eliminated. Greed still stalks among us. Intolerance is not unusual by any means. There is still too high a percentage of illiteracy in the United States. But if we were to wait until we are, as a people, purged entirely of these things before we extended a helping hand to our neighbor we would wait forever.

Hence it is vital that every communicant of the Church, and every friend of the Church, know about, and so far as possible participate in, its missionary activities. Too many think of a missionary as a drab, long-faced busybody who bores or annoys the people of China, or India, or Latin-America—or wherever he happens to be. Or a kill-joy forcing breeches on the heathen. Of course, that is far from the truth.

A correspondent from the *London Times* recently wrote: "The modern missionary is often a man—or a woman—of affairs. The idea that he is likely to be a narrow and somewhat foolish fanatic has vanished. The great missionary organizations are of inter-



Training of teachers is one of the chief contributions to Negro education made by the American Church Institute for Negroes. Study groups are small to allow full participation. Hundreds of Institute graduates are now teaching.

St. Agnes Hospital, Raleigh, N. C., under the American Church Institute for Negroes, not only relieves much suffering and teaches health education but trains many nurses who are at work in hospitals and public health centers.





This dormitory is typical of buildings erected by student labor for the American Church Institute for Negroes.

One small building at the Bishop Payne Divinity School, Petersburg, Va., now has classrooms, library, dormitory.

Schools of the American Church Institute for Negroes include trades, agriculture and academic work, often crowded or in need of equipment. Manual training classes have produced skilled workers and artisans in many useful trades.



national importance. Their advice is not without influence on public policy, and their leaders are consulted by statesmen.”

Here is a definition of a missionary written by a missionary wife in the Philippines: “A missionary is a person whose job is to help others spiritually. The more trouble people are in, the more they need his help.”

Or, as St. Paul, one of the Church’s first missionaries, said, “We then that are strong ought to bear the infirmities of the weak.”

Indeed, St. Paul set the pattern for the modern missionary. For thirty years or more he traveled over the world—a small world then. One of our faster planes could cover it in little more than an hour. Paul traveled through Syria, Macedonia, Greece, to Rome, back and forth, preaching the Gospel of Christ every step of the way—bringing hope and strength to lives made despairing and powerless by the frightful pagan culture. His sympathies were as boundless as his learning was profound. His understanding of men was as limitless as his love for them. His faith was a flame that lighted a way for Christianity. Luke often accompanied him, and while Paul freed men’s minds, Luke helped him heal their bodies, too.

The missionaries of our day have far more work to do, and need far more equipment to help them do it, than was possible in the ancient world—or even fifty years ago. They establish schools as well as churches; they build and maintain hospitals. Their steady objective is to free the community where they are stationed from the necessity of mission work — and as soon as possible make it a Christian, self-respecting, self-supporting unit in its own right.

The Church in this respect is very much like a family with children. When a family first begins life together and the children are young, they are not expected to pay for their board or room, or their schooling or medical care. They are guided tenderly and lovingly by their parents. They are taught the Word of God. When they grow



St. John's University has had a record enrollment of 2000 students during Japanese occupation of Shanghai.

St. Mary's, Shanghai, Japanese occupied, goes on in other quarters. In Wuchang, St. Hilda's fate is uncertain.

In war as in peace St. Elizabeth's Hospital, Shanghai, carries on. 20 babies in 24 hours exhausted cribs; sleep on cots.





At least seven churches in the Diocese of Shanghai have been destroyed; many more damaged or looted. Among the self-supporting parishes destroyed in 1938 was the Church of Our Saviour. But, as an instance of what the Chinese Church people do for themselves, a new large church was built during the war and opened in 1940.



Oldest church in Hongkew district of Shanghai was Our Saviour bombed in 1937 (*right and above*) and destroyed the next year.

Another of the seven Shanghai churches destroyed in the early days of the Japanese attack on China was St. Paul's in Chapei district.



up and are able to look after themselves, they are encouraged to become self-supporting and go out into the world on their own. That is, almost exactly, what happens in the mission field. In fact, it happened right here in this country many years ago—and it is happening all over this country even today. For domestic missionary work is about one-third of all the missionary work in your Church.

We bring this up, because so many people think of missionary work as a bottomless barrel into which money is constantly being poured without any definite end-result being accomplished. That simply is not so. It takes time to train men and women, in foreign lands especially, to grow up in Christ, and become doers as well as teachers of the Word. But it is constantly being done. And whenever, or wherever, it is done there develops, sooner or later, another self-supporting Church which, in turn, institutes a missionary movement of its own.

IV

Through its missionary activities, the Church grows in stature and expands in usefulness—and unless the Church continues to do both, it will become a dying institution.

It is for such growth and expansion that the Church must now plan in view of the ravages wrought by war on its properties and personnel at home and abroad.

Plans differ in each community or area where the Church works.

In our own country, there are many problems. One is the making of good citizens out of the alien, the backward, the underprivileged, and the isolated people in our land. There is a surprisingly high percentage of illiteracy in the United States. There is racial and religious intolerance. There are rural communities with too few communi-

cants to set up a self-supporting Church of their own. We believe that the first start toward becoming a good and useful citizen is to become a good Christian.

In Latin-America the problem is largely one of expanding the Church's educational work. In China and the Philippines a considerable amount of Church property has been damaged or destroyed; much of the personnel has been lost or become disorganized. While we have no exact knowledge of all the circumstances, we know that the damage and loss have been very great—in mission churches, hospitals, schools and living quarters. Many of these must not only be repaired or rebuilt, but they must be enlarged and expanded to meet the greater needs of the future.

It is very much like a man whose house has been heavily damaged or destroyed by lightning. If he is a progressive, farsighted man he doesn't make a casual repair, or build a shabby little lean-to on the site of his old and beloved home. He carefully plans a larger house and a better one. How often had he promised himself to put in new and modern plumbing. How many times had he determined to paint the exterior, overhaul the heating system, repair a creaking shutter, or build an extension that would give his growing family more room. Then—that stroke of lightning! It threw a revealing light on more than the house and yard. In that fierce flash, he saw two things: The kind of home he should have had (at least, one with a lightning-rod on it)—and the kind of home he must now, with God's help, build.

That is a partial answer to the question: Why weren't the Christian Churches more alert to prevent—or at least, foresee—the holocaust through which the world is passing—but from which, God willing, it will soon be delivered?

Perhaps we had become too complacent, too sure of ourselves. We had not been able or willing to grasp the world scene. We have an incomplete view of it still. We are getting a more detailed picture—through the eyes of our Lord. That is the revealing light the *blitzkrieg* threw upon Christendom.

Much of the answer is positive. It lies in the fact that the Church's work in past years at home, and abroad, has made friends for our country all over the world—friends who have stood us in good stead during these war years, friends who will be even more useful to each other and to America in the years ahead.

How many millions of friends the Church has made cannot possibly be known. But we do know that this nation has more friends on earth than any other that ever existed—"a gigantic reservoir of good will," as Willkie said.

Is it because we are a democracy? Or because we "don't want anything"? Or because we are rich, and big, and powerful? Because we pay our bills and often the other fellow's bill too? Because we are the world's melting pot, so-called? All of these, perhaps. Some of them surely.

But we couldn't have been all these things to all men had we not been a Christian nation. Not fully Christian, to be sure, or too Christian at best. But the Christian Church was the cord that bound and tied us together in the beginning and has kept us together to this day. With God's help it must bind the whole world together in the fateful and troublous days that lie ahead. For now we know that when a family perishes of hunger in China; a man goes bankrupt in Peru; stocks fall in Paris; a mad man starts a panic in Rome; or a soap box orator in Hyde Park shakes his fist at the House of Commons—in greater or less measure it affects you and me.

So when we erect the structure for peace that everyone is talking about and hoping for, let us build it with God's help and guidance.

Men may fail again and again.

God never gives up.

"Except the Lord build the house; they labor in vain that build it." Let us use, to the uttermost, the command our Lord gave us when He said, "Ye shall be witnesses unto me, even unto the uttermost parts of the earth."



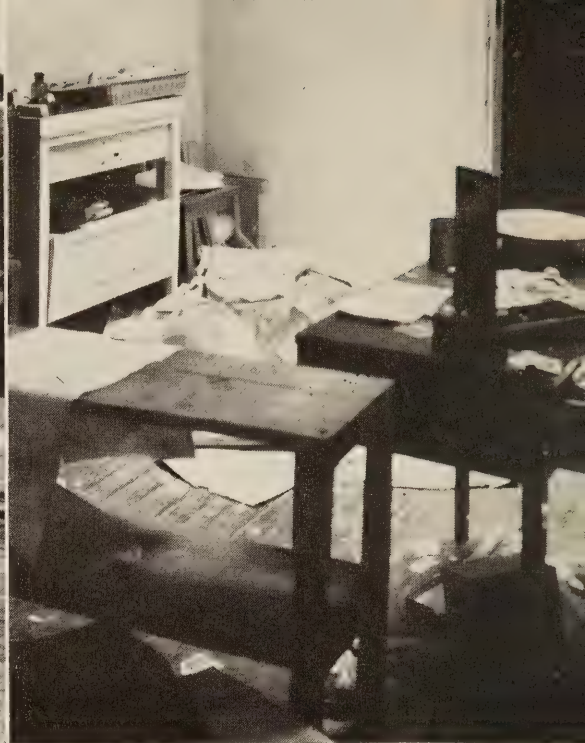
Crowded schools are part of the Church's educational program in Latin America. Too often they are overcrowded, as in the case of Ashhurst School, Guantanamo, Cuba, some of whose three hundred pupils are seen here in procession.



St. Luke's Hospital, Ponce, Puerto Rico, overlooks a crowded, badly housed section of the city's congested area. Many diseases are aggravated by the bad housing.



"ENTER TO LEARN, GO FORTH TO SERVE" are the words over the door of the nurses' training school, St. Luke's Hospital, Ponce. Hundreds of girls have answered the call.



St. Andrew's Hospital, Wusih, looted in 1938, and St. James', Anking, have survived seven years in occupied cities, much of the time under martial law, cut off from all outside contacts. These two Church hospitals in the Yangtze Valley may still suffer greater loss before the Japanese are swept from China.

And the earth He meant is the one you can see from the front window of your home, no less than the one around which brave men and women are working and fighting for a new and a far better life than this old world has ever known.

RECONSTRUCTION AND ADVANCE

I

It is not enough merely to accept the principle that a foundation of Christianity is the only hope for the building of a peaceful world. Principles are valuable only as they guide our actions. Even though war is still raging all over the world, the time has come for us to begin the great task which lies ahead—the job which only the Church can do. It is for this work that we must now provide the funds so that when the fighting stops, when treaties are signed, we can do our share in creating a world-wide Christian fellowship strong enough to overcome the desire for war. In the words of the prophet Nehemiah in writing of the reconstruction of the temple, “Let us rise up and build.”

The Episcopal Church is awake to its responsibilities and eager for the opportunities the postwar years will bring. It has accepted the call to action. General Convention at Cleveland in the fall of 1943 authorized the raising of a fund for reconstruction work in mission fields. The National Council, acting in accordance with this authorization, by a unanimous vote, has now issued a call to the Church for the raising of a fund of \$5,000,000 for reconstruction of war-damaged properties and for the expansion of the missionary program wherever the needs are greatest. It has been designated as THE RECONSTRUCTION AND ADVANCE FUND.

Often, it is a temptation for communicants and friends of the Church to think of it in abstract terms, as something separate and apart from the normal course of their lives, and yet the success or failure of THE RECONSTRUCTION AND ADVANCE FUND depends entirely upon the willingness of individuals to do their part. It would be false optimism to hope that normal parish giving will be enough. It is only as those who are able give in far larger sums than would be their normal participation in a parish campaign that it will be possible for the Episcopal Church to translate its principles of a world fellowship into definite action. This book has been sent to you so that when your diocesan committee calls upon you, you will know the needs of the Church and the urgency of this appeal and think of your contribution in terms of an unusual gift, perhaps from capital rather than from income.

II

The need is urgent, far more urgent than any of us could have imagined only a few weeks ago. Before General MacArthur and his men made their triumphal return to the Philippines we had reason to hope that most of our properties there had suffered only neglect and not total destruction. How vain those hopes are now! A letter received from the Rev. Clifford Nobes from the Philippines, March 11, 1945 reads in part:

“Twisted structural steel. Shattered pews. Over it all a slender steel girder miraculously supported by the remnants of a concrete wall on which is affixed a wrought iron cross. That is all. That is what remains of the Cathedral of St. Mary and St. John, Manila. The new Church House next door to it is the same. Bishopstead remains recognizable as a house, but not a square inch of roof, scarcely a square yard of wall, remains in place. The old frame house used as the Rectory has entirely disappeared. Shell fire knocked it to pieces. Fire con-

sumed the wreckage. Japanese snipers sought shelter behind the foundation walls. The walls were systematically shelled by our forces. Now there is nothing.

“It is a discouraging sight. But everything in the south side of this city where the Japanese garrison entrenched itself in vain, is gone. Naught remains but the dead and the rubble which was insufficient to give them cover. Our Taft Avenue building, formerly the home of the House of the Holy Child (in later years used as a residence for some of the Manila workers), is ruined too. We on the North side of the Pasig River heard the shells whistling over our heads from positions still further north and knew that the south end of Manila was getting it. But until the fury of the battle subsided we had no means of learning whether our Cathedral Compound was in the midst of it. We then were told that the Japanese had breached the walls of practically all the concrete buildings in their area of Manila and placed mortars and guns in the apertures. Naturally General Mac Arthur’s men turned their heavy guns against these buildings.

“Many of the buildings might have escaped complete ruin but for the devilish will for demolition of the Japanese. They planted mines under strong buildings and when their men holding them had been killed or driven out they touched off these terrific charges of dynamite.

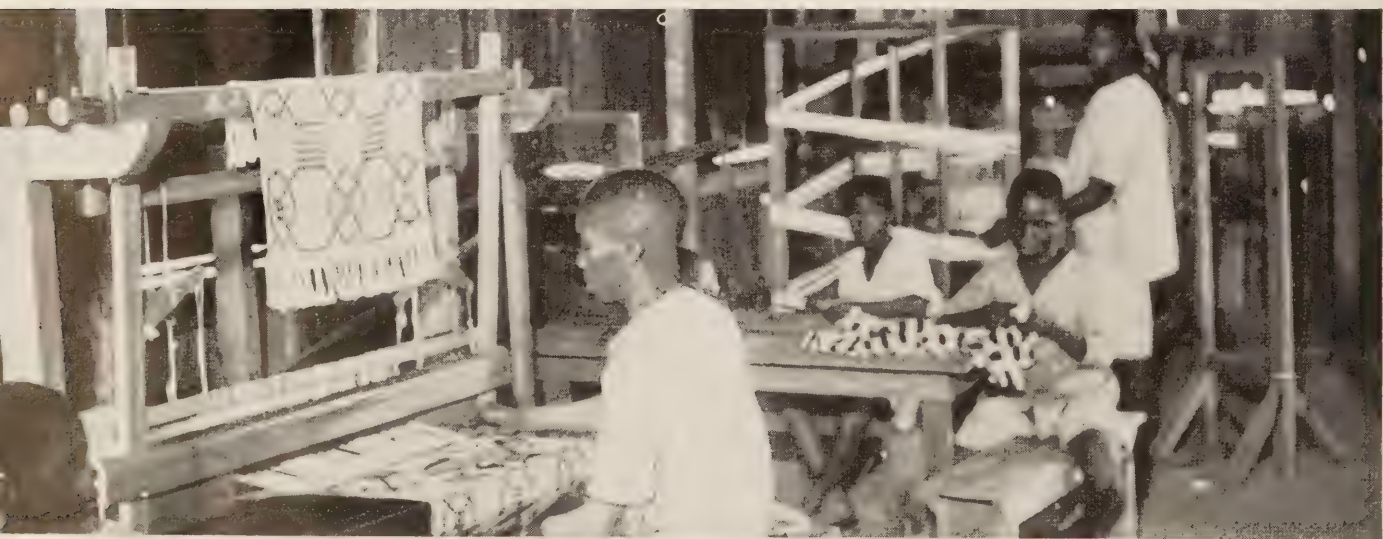
“On the north side of town were our two Chinese Churches and St. Luke’s Hospital Compound. The day after our boys reached the city the Japanese set fire to as much of the city as they still held, other than Intramuros and the south districts where they had elected to make their stand. In the conflagration our Chinese Churches went up in smoke. The newly built Chinese School, St. Stephen’s, is adjacent to St. Luke’s, and fortunately, the fire was brought under control before it reached that neighborhood. But the newly built school house on the Compound was destroyed by the Japanese for building materials at some period during their long occupancy of the city. In still another respect were we fortunate. The Japanese military took over St. Luke’s Hospital early in the war. While they allowed it to fall into a bad state of repair, they did not loot it. So unexpected was the arrival of the American vanguard that the Japanese had no time to demolish the hospital before they hastily retreated. In the huge fire, thousands of Filipinos and Chinese lost their homes. St. Luke’s immediately threw open its doors and for as long as it was necessary the homeless refugees found shelter in the hospital, in the homes of the staff members, in the Church itself. St. Luke’s Chapel remains standing intact. It is the only



Compact and well planned is St. Timothy's Hospital, Cape Mount, Liberia, carrying on a work of healing and teaching.



Boys of St. John's School, Cape Mount, Liberia, carry materials on their heads, native fashion, for a new building.



Trades taught at St. John's School, Cape Mount, Liberia, include weaving native designs on looms built by the school.

Episcopal house of worship remaining in Manila, and perhaps in the Island.

“We know that many of our Mission Churches are gone. In 1944 a Chinese told our Zamboanga people, then in Concentration Camp, that the Japanese were levelling the Zamboanga Hospital Compound for use as an airfield. Prior to that they had demolished the staff quarters and the Moro Settlement School. Since that time the American bombers have made every Japanese airfield the target for incessant bombing, so we know that nothing remains standing in that southern city. Of Upi we have heard nothing except that the Japanese were garrisoned there.

“The Mountain Province has not escaped. Even as I write, the American Army is pushing north. Indubitably the Japanese will misuse the concrete buildings of the north as they did those of the south. Baguio has been under constant aerial bombardment for weeks. To expect to see the Church of the Resurrection, Easter School or Brent School again would be to entertain fond hopes. In 1942, the Japanese made Bontoc their regional headquarters. Before we of the staff had been transferred to the Baguio Concentration Camp, the process of wrecking our buildings had begun. The Japanese garrison found it too troublesome to walk a hundred yards to our wood pile. They preferred to rip all the wood-work out of our dormitories and use that for their fuel. Sagada and Besao have been notorious through the war as centers of guerrilla resistance. No doubt our compounds there will be ruined. Balbalasang, as early as 1942, was a heap of charred wreckage, for the Japanese set the torch to our buildings there as soon as they arrived in the town, sparing only the old Church building. By now, St. Mary’s may be wrecked, however.”

For weeks after the first liberation of civilians in the Philippines, no word was received from the Rt. Rev. Norman Binsted, Bishop of the Philippines, and then this cable:

“Urgently need fifty thousand dollars now. Estimate total needs here at two and one half million. Filipino Christians have been magnificent.”

No word of his own health in his cable, only a burning desire to repair the damage and to get on with our Lord’s work. That was the first word from a man who sees at first hand what power lies in the work of the Church.

III

At the time the goal was set, no such sum as \$2,500,000 was contemplated for the Philippines. The Cathedral still stood, our Chinese Churches, residences and schools in Manila were still intact. At Baguio, where Easter School, Brent School, and the Church of the Resurrection are located the siege by American forces had not yet begun with tons of bombs dropped on all buildings which might house the Japanese. In other parts of the islands, our enemies had not yet started on their "scorched earth" policy.

Now, we know that \$5,000,000 will cover only our most pressing needs. It is a minimum figure and will not provide for all of the work which should be done. If the Japanese, as they are driven out of China, follow the same "scorched earth" policy used in the Philippines, these two fields alone will stretch the fund to the breaking point.

In China, we already know of much damage. St. Luke's Hospital in Shanghai will have to be rebuilt at an estimated cost of \$750,000. We know of seven churches in Shanghai alone which are totally destroyed. St. Mary's School in Shanghai, which has had such a glorious record in the training of Chinese girls, is used as a Japanese barracks. It is hard to estimate the degree of wanton destruction the enemy has caused.

As the Chinese were driven out of Wuchang, the students of Central China College were eager to trek a thousand miles to continue their studies, so great is their desire to absorb what this school offers to the Chinese. We know of some damage to the buildings of Central China College but will not know the full extent until Wuchang is retaken. St. John's University in Shanghai is one of the outstanding educational institutions of the entire Orient. It is to St. John's that many of the leaders of China send their sons. It exerts a tremendous influence upon Chinese leadership of tomorrow. So far, St. John's still stands but is it likely to escape the wrath of the fleeing Japanese? A minimum replacement figure would be \$1,200,000.

IV

In the Reconstruction and Advance Fund, the needs of war areas will come first, but if the Church is to help build a better world there are other fields of limitless opportunity.

High on the priority list of needs are the schools of the American Church Institute for Negroes. The directors of the Institute have presented a budget for capital expenditures totaling \$800,000. Without exception, every school has urgent problems. In most cases, their needs do not represent expansion of their programs. Rather, they represent buildings and equipment necessary to carry on the present work. In fact, so pressing are most of the needs that unless they are met by THE RECONSTRUCTION AND ADVANCE FUND, it will be necessary for each school to have a campaign of its own.

Typical of the requirements in this field is the Bishop Payne Divinity School where most of the Negro clergy leadership for the south is trained.

The needs of the Negroes are not confined to the south. Even before the war there were large concentrations of Negroes in many of our industrial centers. War industries have brought many more. So rapidly have they come that the Church has not yet been able to keep pace in providing religious instruction and places of worship.

These people are most anxious to do as much of this work for themselves as they possibly can. All they need is a start. Dr. George A. Wieland, Director of the Home Department, estimates that an appropriation of \$200,000 from THE RECONSTRUCTION AND ADVANCE FUND for this work will, with the help of the people themselves, provide buildings and equipment with a value close to a million dollars. In the United States, as in China and the Philippines, the amount of valuable advance work we can do in rural areas, among the Indians and other minority groups, is limited only by the generosity of our people.

Latin America is another great field of missionary endeavor. Our work in Brazil, Cuba, Panama, Dominican Republic, Puerto Rico and Haiti has barely scratched the surface of the possibilities. Our needs in these fields are divided into two classes.

Repair and renovation of present properties and the expansion of existing work. It must be remembered that in the tropics, deterioration of buildings is very rapid and that, during the past two decades, very little money has been available from the regular missionary budget for anything but current operating expenses. Today, definite and urgent requests from the bishops of these districts, totaling well over \$500,000, are on file with the National Council. This figure does not include all the needs—only the most urgent.

Liberia is another district offering a real challenge to the Church. The war has brought the natives of this republic violently in touch with European and American civilization. Fortunately, our work there began many years ago and we do have a solid foundation on which to build for the future.

We also have a responsibility for helping in the rebuilding of the thousands of destroyed churches in Europe. Wherever battles have raged, churches have suffered a heavy toll. In many cases, the people who built and cared for those churches have lost everything they ever possessed. It is beyond their power to provide their own places of worship. If we really believe that the Church is the only force in the world today which can make possible a lasting peace, then here, too, we should provide as much help as the RECONSTRUCTION AND ADVANCE FUND will permit.



These shattered church buildings in Europe are mute reminders of the fact that many of their congregations are dispersed, many members killed, many prisoners of war or homeless refugees, deported workers, exiles. Relief and reconstruction in Europe has no objective more appealing than the aid given to equip the church activity, which has never ceased, in spite of hardships. Services have been held, and a ministry carried on, often in danger.



V

The needs of the Church are very great and very urgent. The next few months will determine to what extent the Church is willing to put its principles of Christian fellowship into action. It is through *you* that the Church labors to make God's works manifest to the uttermost parts of the earth. It is upon your work, your prayers, your interest and your giving that the Church depends for reconstruction and advance.



GIVE

